

Johanna Ogden
Independent Historian & Author
Portland, Oregon
johannaogden@yahoo.com
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Dear IQC Members:

I unfortunately am unable to attend your October 8, 2015 meeting undertaking the important final decisions regarding the California Public School Curriculum. I would, however, like to emphasize the tremendous importance of including people's creative efforts to combat the restrictions arrayed against them and to not let repression be the final word. This is not only historically accurate, but also combats passivity and hopelessness in present times. Further, peoples from different countries encountered both shared and distinct obstacles. Their experiences in North America both shaped communities here and in their home countries in discrete ways. Thus, there is no one "Asian" experience. I submit the following for consideration regarding East Indians and have asked Pashaura Dhillon to read it on my behalf if appropriate.

With respect to:

Grade-8, Page 241, lines 2375-77:

"The Gold Rush in California and agricultural labor in Hawaii spurred Chinese, Korean, Japanese, Filipino, Hindu, and Sikh South Asian (Hindu and Sikh) immigration to the United States. Eventually the Chinese Exclusion Act (1882) and the Immigration Act of 1917 greatly limited Asian entry to the United States. California built the immigration station at Angel Island to facilitate the process of Asian admissions." Need discussion.

"In the early 1900s, migrants from British India traveled to North America. Overwhelmingly they were Sikh farmers and military men from Punjab, but also included Muslims, Hindus, intellectuals, students and laborers. In a time of racial, ethnic and religious persecution by members of the dominant culture in North America, Sikhs, Hindus and Muslims made community together in a myriad of ways. The Ghadar Party, a group seeking social justice and emancipation from British colonial rule, was one of those ways. Ghadar was organized and founded in Astoria, Oregon in 1913, largely initiated and attended by Sikh millworkers and activists, and aided and joined by Hindu and Muslim intellectuals and laborers. After the party's founding in Astoria, the activists moved the Ghadar Party headquarters to San Francisco. All were welcome in the cause of ending British colonialism in, and the democratization of, their shared natal home. San Francisco was likely chosen as the location for Ghadar's headquarters because of the city's radical currents and sympathies. For similar reasons, Astoria likely was the early organizing center for Ghadar because of its radical traditions rooted amongst its international laborers. Thus, both regions are important in understanding the places and forces that ran counter to the endemic racism and prejudice of the West and how East Indians of all backgrounds creatively utilized such centers for their own empowerment."

Best,
Johanna Ogden, BA, MA